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JOURNAL OF COMMUNITY RELIGION



by Lorado Taft

Fountain of the Great Lakes

JUNE 21, 1936

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Code for the Smaller Community

By PROF. ARTHUR E. HOLT

I AM one of the smaller communities of America. I am not Chicago and I am not New York. But people come here to exchange the goods of life. Some come here to sell produce and to buy clothing; some come to buy machinery; some come for pleasure; some come for borrowing and lending money; some come for education and some come for religion. Because I am a trade center, therefore I should seek to be a service center.

I will respect myself. I will not indulge in self-pity because I am small.

I will develop and conserve my resources, I will not fail to organize as I should but I will not waste my energy in useless organization.

I will not encourage factional strife of any kind, religious, social, or economic. Other communities may be able to endure factionalism but my resources are limited and they must be conserved.

I am a thinking unit in America's great Republic which is ruled by public opinion, and I will endeavor to make my contribution to an intelligent public opinion. I will not knowingly be ruled by ignorance nor prejudice. I will resent all attempts to fill my mind with propaganda as an insult, not to be endured at the hands of those who try it.

Because I am a community the most important fact about me is that I have a purpose and a spirit. I will encourage all those individuals and those groups who try to keep their spirit and purpose free from evil and full of righteousness and good will.

I will recognize that probably the basic man in my community is a farmer, a gardener, a fisherman, or a miner. Were it not for these people who man the industries, my community would not exist. I will try to prosper with them and not off them.

I am a small community but I do not need to be isolated nor provincial; the goods of the world are mine, but the world expects me to provide as well as take. I will be worthy of the whole-hearted devotion of my people because I offer them a chance to secure the abiding satisfactions of life.

"I hope my visits are not disagreeable?"

"No," said the invalid. "However gloomy I am when you come, I'm always happy when you go."—*Atlantic Constitution.*

Teacher: "Johnnie, what are the Middle Ages?"

Johnnie: "They used to be from thirty to forty-five; now they're from fifty to seventy."—*Selected.*

Have you noticed how constantly throughout the Gospels Christ seems to favor the centurion? Who were these centurions? Roman soldiers, officers in Rome's mighty army. . . . One can't help feeling that the soldier was very dear to our Lord's heart.—Rev. C. Ernest Smith, St. Thomas' Episcopal Church, Washington, pastor of President Roosevelt.

Better Idleness Than Munitions Making

I SAY very seriously that it is better for the unemployed men and women in this country to be unemployed forever than to be occupied in providing munitions of war that are destined to destroy their fellow workers and spread further economic disaster over the civilized world.—*Margaret Ayer Barnes.*

Who's Who

Our cover cut is furnished through the courtesy of the Art Institute of Chicago. It is a picture of the Fountain of the Great Lakes by Lorado Taft, Sculptor, and is located on the South Terrace.
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Denominational Families

RECENT events indicate that denominational families are getting closer together. Particularly does there seem to be a tendency to wipe out the divisions that occurred just prior to the Civil War and to reunite denominational families North and South. The Methodist Episcopal church voted the past month in their general conference at Columbus for a plan of Methodist reunion which would include Southern Methodist and Methodist Protestants. The plan was far from ideal from the northern point of view and was violently attacked by some liberals. But it seems likely that within a very few years the plan will be put into operation.

The Northern Baptist Convention met in St. Louis at a time when the Southern Baptists were coming to the same city. Between the sessions of the two conventions, a conference was held with speakers from each body. The differences between these two bodies are far greater than in the case of the Methodists. Not only are there doctrinal differences; a vast majority of Southern Baptist ministers are men of very limited education. Hence they are not even able to understand the point of view of the liberals in the northern convention. Union between these two bodies is likely to be deferred for a whole generation or more. The Northern Baptists failed to act upon an overture brought by a representative of the Disciples of Christ, proposing a reunion of the Baptists and Disciples. This merger would indefinitely postpone the union of Northern and Southern Baptists and is therefore quite unlikely. A great many Disciples hold that they are closer to Congregationalists than to Baptists anyway.

In the General Assembly of Southern Presbyterians there was a pronounced movement to start a reconsideration of union with the northern denomination. This denomination showed a good many signs of progress in its General Assembly, including a new interest in social Christianity.

Ninety percent of American Protestants are to be found in a relatively few denominations. Present indications point to a merger of denominational families preceding any general movement of integration of Protestant forces.

In the meantime a lot of things militate toward the break-up of the older denominational system. The scientific study of religion has brought men of various denominations to a general agreement as to view-point in re-

ligion. The lay people are moving around a great deal and most young married couples have already belonged to two or three denominations before they reach middle age. They have a way of saying, "One church is as good as another." In the face of such an attitude it is hard to keep up the old loyalties.

No major splits seem to be in prospect in any of the denominations, but there may be some splinters. The fundamentalist movement, which kept Baptists in a turmoil for a decade, and which, for a time, captured control in the Northern Presbyterian denomination, is now in the latter body a splinter breaking off because of a desire to maintain an independent foreign missions board. This may detach as many as fifty thousand Presbyterians from the main body, though this is doubtful. Similar splinters have broken away from the main body of Northern Baptists in recent years. These fundamentalists, because of peculiarities of temperament, have often shown themselves quite incapable of getting along with each other.

Christian unity is an ideal which will probably never be fully realized. There is a very decided drift toward a larger amount of unity, expressing itself in changes in ecclesiastical organization.

Scientists Befriend Religion

HUXLEY'S "Lay Sermons" were filled with controversy with the clergy of his day. He declared "Scepticism is the highest of duties; blind faith the one unpardonable sin." To this he added, "The man of science has learned to believe in justification, not by faith, but by verification." Today we are aware of the vast number of things that can never be quite "verified" in the sense that Huxley meant. But we are also a long way from the dogmatic opponents of Huxley who appealed to types of authority which no longer rule over very many human minds.

The relationship today between religionists and scientists is a much more cordial and understanding one. Indeed in the case of a great many men, the individual is both a scientist and a man of religion. If most of his time is spent in research, we call him a scientist. If most of his time is spent in building up religious faith and promoting religious activities, we call him a religionist.

In many of the universities of the land, leading scientists give time to the promotion of religion. Dr. Mather, of Harvard, was not afraid a few years ago to

meet Bertrand Russell on the forum of public discussion, and to defend a Christian position. Dr. Arthur Compton, the great physicist of the University of Chicago, finds time to engage in religious activities of a varied sort and the past year turned out a volume of essays entitled "The Freedom of Man" in which he set forth religious views that were most interesting to Christian ministers. He advanced a faith in God and a defense of man's right to believe what could not be quite proven. He indicated a belief in man's moral freedom and in immortality. His God has something to do with the cosmos, and is no mere abstraction.

Some of the most violent opponents of Christianity in recent years have been found in the ranks of the psychologists. The behaviorists have looked upon human beings as mechanisms and have had no use for Christian terminology. Sigmund Freud calls himself a Jewish sceptic, and the Freudians have usually been in violent opposition to Christianity, especially on the ethical side. But one must take account of a number of testimonies, particularly from the ranks of the functional psychologists which favor Christian beliefs and practices. Dr. E. S. Ames through a long term of years has labored for such a point of view. Now many others join him in holding that a psychologist may also be a Christian. Dr. Henry Link has written a book which may become "the religious book of the year" entitled "The Return to Religion." He makes a defense of the Christian life from a functional point of view, particularly stressing the contribution of Christianity to mental health and to efficiency in life processes. After conducting a public clinic for a number of years he came deliberately to the point of view that Christians were psychologically more nearly normal human beings than those without a religion.

These experiences of recent years should reassure timid souls in the Christian church about the effect of scholarship on the Christian religion. This religion has lived through the vogue of a lot of different philosophies. It has been modified by these philosophies, and has grown through criticism. Those who would advise Christian people to keep away from all movements of scholarship for fear of falling into "unbeliefs" are already in unbelief, and do not know it.

The Benefits of College

AMONG the inducements held out to young men to attend college a few years back was the certain promise of increased earning capacity upon the part of the college graduate. Doors of opportunity would open. Statistics were compiled and charts were made showing the income of the average alumnus five years out of college to be far above that of the non-college man. It was only a very dull young man who failed to see the benefits of a college training when the results were stated in these terms. Not so much stress is being laid upon these benefits today. There are too many college graduates

hunting jobs, or on relief, for this old illusion to be kept alive. What then are the benefits of college training?

In the June Scribner's Mr. John R. Tunis gives the results of his study of the biographies of 500 members of the Harvard class of 1911 written for its twenty-fifth anniversary. Of the 641 living members 500 reported. And what did these, who were the most successful, make? Those in insurance, we are told, made on an average \$1200 a year. Of thirty names taken at random, Mr. Tunis found an average income of \$4500, which as Mr. Tunis remarks, "is not a large sum for a preferred class with the supposed benefits of a college education."

We find further from this report that 45% of these men admitted privately that their occupation was not what they had hoped for at graduation and 25% wished they had chosen a different career. With no definite statistics on the matter, it was thought likely that 20% were living on the government or on their families. Many were still looking on the war as a romantic adventure. The majority omit any reference to formalized religion, and only 30% admitted attending church regularly. Seventy per cent voted for Mr. Hoover at the last election, and 73%, it is said, will vote the Republican ticket this fall. Forty per cent would vote for Landon, although many could not spell his name correctly. Only 40% claimed to have taken any active part in political or civic affairs. Most of them had done nothing for good government. "Few of us are happy," reports Mr. Tunis. Those in the small towns seem to come closer to happiness than those in the cities. The farmers and teachers apparently were the most successful spiritually. The group was barren of leaders in public life. "Apparently we have contributed little to the world," continues Mr. Tunis, "beyond the fact that most of us have been good citizens, raised families and paid taxes, which does not distinguish us from the mass of good citizens throughout the nation. We have taken no chances, fallen into the same routine jobs, produced few exceptional men, and at present, twenty-five years after graduation, one in six is trying to tell the others how to invest money the other five haven't got."

What indeed are the benefits of a college education? May the criticism on college graduates as a class made by a distinguished American public servant, not university trained, and quoted in an article by Dean Gauss some months ago, have more point than many of us have been willing to admit: "You college graduates as a class are neither fish, flesh, fowl, nor good red herring. You are a pretentious lot . . . As a class you stand for nothing, not even for decency in art or the movies, or for honesty in business or public administration, and some of the worst crooks in our recent financial scandals were graduates and holders of honorary degrees of our supposedly high class colleges. In looking over the forces that may put our country back on a sound basis, I count you out. You are the big American disappointment."

If I Were a Jew

By Carl S. Weist

LET me say at the beginning, if I were a Jew I do not know what I would say, believe, think or do, for the reason that there is such a gap between us culturally, ethically, historically, it is impossible for me to put myself in his place. Nor can he for the same reason put himself in the place of a Christian, even though he possessed the educated heart and the wisdom of his ancient King Solomon. It cannot be done. The tragedy of life is that you and I must always look at each other across certain barriers, unable actually to jump the fence. Always there is a mysterious residue at the bottom of the crucible called the heart which cannot be accounted for nor understood. Only in imagination can we approximate bridging the chasm. Imagination is a divine quality without which you and I are cramped up in a very small world. One of the first things religion should do for us, therefore, is to give wings to our sympathy so that we may fly in our thoughts to the conditions and situations of our brothers who need, as we need, love and understanding.

If I were a Jew, I should try not to become embittered by the flagrant persecution in some countries and the discriminations practiced in many places. I should remember the long-suffering of my people amid the storms of persecution. I should try always to keep in mind what was the stay of my people during those long centuries—God. "God is my refuge and strength," wrote the ancient Hebrew, "a very present help in trouble. Therefore will I not fear." If God be for us, who can be against us? I believe that this assurance is what has kept the Hebrew people so patient amid tribulation and made it possible for them to suffer in silence "the slings of outrageous fortune." This long-suffering has been the glory of the Hebrew people: no striking back with violence, no incriminations as a whole, instead a divine silence and meekness which have put tormentors to shame.

If I were a Jew I should remember the contribution which my people have made to civilization. This would help me to keep my shoulders back and to walk erect in the midst of those who have forgotten. It was the Jew who gave us the Old Testament. How poor we would be without this great compendium of life, filled with the experiences of a people sensitive to God above all peoples of the centuries. The influence of the thirty-nine books called the Old Testament has been immeasurable. Poetry, story, history, maxim, song, sermon, prophecy, all combine in this book to make it, along with the New Testament which was written almost entirely by Jews, the most significant achievement of the ages. Dr. Herbert Willett has written of this rich bequest: "It sweeps the horizons of man's life. It sounds the deep abysses of ex-

perience. In its voices are the great rolling thunder tones of destiny. Over its uplands blows the breath of new-breaking days. Out of all its sorrows there comes the calm assurance of a quenchless hope." For this Holy Book the ages will be forever indebted to the Jew.

And I should remember also with just pride that it was my people who were among the first to climb the mountain top where they could see that God is one. The Jew gave us monotheistic religion. Aye, they did more; they gave us the concept of the Kingdom of God. Recently Christianity has been stressing the social side of religion. After centuries of striving to save our individual souls we have discovered that it is very difficult to accomplish this without saving the social order. The Jew, be it said to his everlasting glory, discovered that thousands of years ago, and it is to his strong ethical sense that we shall always be in debt.

If I were a Jew, I should make a serious effort not to be too apprehensive over the outlook in America, for apprehension tends often to bring on the very thing we would avoid. When we begin to fear, there is a tendency to exaggerated resentment over trifles. Nervousness is akin to hysteria, and hysteria isolates one from one's fellows.

I should not be apprehensive because this is a so-called Christian country, and while it is true Christians often have been leaders among the persecutors of the Jews and while it is true that the great mass of Christians are only nominally Christian, often-times slaves to non-Christian propaganda, it is also true that there are great numbers of real Christians in America who would rather give up their lives than see the life and freedom of their brother the Jew taken from him. There are Christians and Christians just as there are Jews and Jews, and if I were a Jew, I should thank God that the spirit of Christ the great lover of mankind is abroad in our land, for that I could be assured would constitute my security.

I should not be apprehensive about anti-Semitism, if I were a Jew, because the common sense of American people now and then asserts itself in a penchant for facts. Witness the magnificent study made by Fortune magazine recently. What are the facts? In the first place the anti-Semitic forces in America are found to be very insignificant. Only about fifteen thousand persons are numbered among the out-and-out Jew-haters and those are almost entirely German or of German origin. Sometimes I feel at this point that if Germans, because they are Germans, must hate the Jew, let them go back to Germany to do it. There is no place for such alien, nationalistic hate in this land dedicated to freedom.

If I were a Jew I should not know, as many Jews to-

day do not know, whether to insist with my people that we clan together, seem peculiar, and emphasize those qualities which have been a part of the greatness of the past, or accept the standards of the people about me, lose my peculiarities and take on a culture somewhat alien to my nature. I do not know—that question is puzzling leaders of the Jewish people at this moment—but I am inclined to believe I should stand by my native culture.

If I were a Jew, I should not brush aside as irrelevant the criticisms which emanate now and then from sincere people. Where there is so much smoke there must be a few sparks of fire. I should make an earnest attempt to discover what if anything makes it difficult for non-Jews to appreciate my better points. I would know of course what it is in non-Jews which makes it difficult for me to love them. I should turn things about and really try to discover the barriers to true brotherhood which lie in me. For example, it may be that these points of criticism are "ancient chestnuts" as the Fortune writer avers, but none the less they were offered by friendly sincere folk in the survey made by the National Conference of Jews and Christians. Here they are: "Aggressiveness, sharp business practices, clannishness, lack of sensitivity to the feelings of the Gentile group, haggling habit which most of the western world has outgrown, use of shoddy or poor materials," and others. These points of course may be unfair, they may arise from prejudice, for Anglo-Saxon folk have come to believe that somehow America is their possession and all others of God's children are interlopers. They may

spring from a natural antipathy to strangers. In Grecian days this phobia was called Xenophobia, and it must be remembered that the Jewish people because of the insistence upon their own culture, have maintained a strangeness at least in the eyes of the old-time American. It may be that non-Jews, blind to their own faults, are looking for motes in their brother's eye. But again these points of criticism may not all arise from prejudice. At any rate, if I were a Jew I should insist that my people face them squarely as I have insisted that we as Christians face this problem of prejudice.

If I were a Jew, however, I should want my people to be judged not by the lowest but by the highest. The nature of an oak is disclosed to us not by the scrub but by the towering majesty of the forest tree. The Germans in America would not want to be judged by Hauptmann but by the best of their people. Can we do less in our judgment for the Jew?

If I were a Jew, I should want to be like a certain rabbi I know who bears the educated heart; who has a sincere desire for brotherhood coupled with a conviction of the strength of the Hebrew people; is interested in preserving the best tradition but always questing for new truth; whose prime possession is a fine catholicity of mind and heart which includes his own people but encircles the world of religion, culture and men.

Finally, if I were a Jew, I should try to extend such toleration and respect to other religions, such love to my fellowmen, that many barriers between us would be burned away and we would become truly one in God.

The Religious Affinities of War

W. J. Lhamon, Columbia, Missouri

WHETHER one's worship shall condition his predominant desires or whether one's predominant desires shall control his worship is a cardinal question under the conditions of today. Shall we bend our God to what we like best, or shall we seek a higher God who bends our likes to his higher will? Shall we make our gods to order, or shall we yield our will and our plans to the God of a higher order? Civilization centers in the answer we give to that alternative.

War has its religious affinities but they are not of the Christian kind. We must not find too much fault with primitive men for their ways of worshipping their chosen gods. Their conditions were hard, and they knew no better. There was a time when the Hebrew tribes erected altars to a Jehovah God not much above Juno or Jove, or Baal or Moloch. Under such gods they fought, and around the altars erected to such gods they danced and sang while on them they sprinkled the blood and cooked the meat of their animal victims. Jehovah was to them a God of war, and to him they offered abundant blood in celebration of their victories. In paeans of victory they said, "The Lord hath triumphed gloriously. The horse

and his rider hath he thrown into the sea. * * * The Lord is a man of war. The Lord is his name."

This is the predominant note of the earlier centuries of Hebrew history, and during those centuries the Hebrews were not alone in that predominant note. There was an international chorus of the same militaristic beliefs and ways of worshipping. In many nations there were legal prohibitions of murder but almost never was there a voice raised against wholesale slaughter on the field of battle. To kill in war was not to murder. Even today apologists for war make that distinction. One writer holds up David as an example. "As King of Israel David could send his armies into battle and thousands of souls could be hurled into eternity with God's approval. But as an individual David arranges for the death of Uriah, and God charges him with murder." The writer seems not to see that the distinction reflects on the kind God presented in that portion of Old Testament history.

But there came days of higher teaching to the Hebrew people. The greater prophets of the eighth century B. C. caught a better vision of the God of their people and

could no longer praise Jehovah as the God of war. Hosea, the moment he sees Jehovah as the God of love, presents him as saying, "I will break the bow and the sword and the battle out of the earth, and will make them (the people) to lie down safely." Micah and Isaiah join each other in the vision of a time when nations "should beat their swords into plowshares and their spears into pruning hooks, and learn war no more." But this vision depended on another, and that was the vision of a new God, of a coming One whose name should be called, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The peace vision came when there came the higher vision of God. And this higher vision of God came with the deeper insight and the higher line of prophetic revelation.

Jesus belongs in this higher line of prophetic disclosure. He is its glory and its climax. And just as the prophets that preceded him by centuries saw clearly the social implications of their higher thought about God, so Jesus sees with absolute clarity, and enforces upon his disciples, the thought of a fraternal social state conditioned on his higher thought about God.

As to this higher thought. Jesus accepted the monotheism of his people and of the Old Testament. But he departed from it in one major particular, or rather he transformed it from a monarchical monotheism into a paternal monotheism. With him God is no longer monarch; he is Father. Under that difference law becomes love and men become brothers. The difference is wide, and under it the Golden Rule is inevitable because it is logical. Under these categories, namely the fatherliness of God, the brotherliness of men and the Golden Rule, there must come vast, new levels of social action, for these categories are dynamic. It was a daring thing for Jesus to adopt them; it was more daring for him to insist on them to the point of his death on the cross. The pity of it is that in so much of our teaching they have been entirely perverted or practically lost sight of.

In the light of these categories take Jesus' own definition of the "kingdom" for which he taught men to pray. Under that term (he had no other for the terms republic and democracy were not in use among his people) he couched the social implications of his life and teaching. He spoke of it often under figures of simple, peaceful, pragmatic, every-day life. It was "a grain of mustard seed;" it was like "leaven;" it was like "a treasure hid in a field," and worth all that one has; it was like a "fish net;" or, like "a sower;" or, "the ten virgins;" or, "the good Samaritan;" or it was like a father running to meet a returning prodigal. In his parables he was constantly talking about the "kingdom." In fact he never talked about anything else. But how disappointing all this must have been to his militaristic age! His people wanted to fight Rome. It was their ancient hope and their fondest ambition that when their long expected Messiah came he would launch a divine and miraculous war against Rome. But with this Jesus would have nothing to do. And to the disappointment of his age he never likened his

kingdom to a sword, or an army, or a battle, or a victory, or to any kind of forceful cruelty. A "kingdom like a grain of mustard seed!" That could not be tolerated. His age detected his meaning, and "Nature, red in tooth and claw, With raving shrieked against his creed." They nailed him to the cross.

And Nature, what Tennyson calls Nature, from the midst of our international jungle of armaments still shrieks against Christ's "kingdom" of the "mustard seed," and of the "Good Samaritan." It will have none of Isaiah's "Prince of Peace." The religious affinities of war are elsewhere.

It is highly significant that just now the present German government, in its effort to build up a totalitarian state vastly enforced with gun-powder and poison gas, battle ships and bombing planes, seeks to submerge the church; to crush out what is left of Christian conscience and consciousness; and in its worship of force, in its search for the "superman," reverts to the philosophy of Nietzsche and the old pagan gods. In his adoration of "hero-morality" Nietzsche discovered Bismark and revealed him to Germany anew, the man of "blood and iron," who fused Germany into a goose-stepping, militaristic camp. Nietzsche's code of morality was the negation of all that we call Christian; it was the glorification of all that we call pagan. Christian morality is "slave-morality." But the super-man, the hero, the worshiper of Dionysus, hacks his way through all obstacles. Christ's way of love and forgiveness, of teaching and healing, is the way of weakness and degeneracy. But Jupiter thunders and is strong. Mars fights and is great. Dionysus leads in drinking orgies, in revelry, in wild night-ecstasies, tearing jungle animals to pieces. So Dionysus was adorable to the Bacchantes when they were in a fighting mood, and equally adorable in this philosophy of force.

It would not be quite accurate to accuse Germany of this total Nietzschean reversion to the fighting gods of the ancient world. But it is highly significant that the proposed totalitarian state has thrown protesting priests into concentration camps; that the state demands the submission of the conscience of her Christian leaders to her dictation; and that General Ludendorff, an avowed anti-Christian, is again brought to the front in official circles. "Our old German God" was once a catchy, favorite phrase with Kaiser William, the Second. It smacks of a rather jocose intimacy. But the thought of it is far from the disclosure of the universal Father in the teachings of Jesus. Through his militaristic psychology the Kaiser was harking back either to the war-like God of the primitive Hebrew tribes or to the mythological Odin of his own Teutonic ancestors, the fighting father of all fighting gods and men. But whatever else he may be, the God of Nordic gun-boats and poison gas, or Anglo Saxon bombing planes, is not identical with the One whom Jesus proclaimed as Father, and whom intelligent Christians are learning to identify with that adorable, Cosmic, Creative Being, who made the earth,

Orion and the Pleiades.

Dr. William Hauer feels called upon to defend the Germany of today from a recrudescence of the Thor and Odin cults. He says, (Christian Century, May 22) "The twilight of the Eddaic gods is a matter which cannot be entertained. We believe in the inherent religious will of the German people—that is, in an independent religious force in the German soul related in a manner with the inherent religious will of the whole Indo-Germanic world." Here are echoes of Nietzsche, in whom *will* becomes God, and Christ is displaced. The names of the old Norse gods are not there, but the Nordic will thunders just as Thor thundered, and the war-god Odin still has his mythical Valhalla, and his inspiration to blood and conquest.

And Germany is right in this. She sees clearly and confesses it frankly that the religious affinities of war are not with Christianity. Our pretense of being Christian and at the same time being militaristic, or being even prepared for war (as the jargon goes) is being uncovered. Thank Germany for that. She at least among our states and nations today sees clearly the incongruity between Christ and Thor, and she acts accordingly. In that she is both brave and consistent. There is an increasing sense of this incongruity, and the time is not far off when we must be one or the other, pagan or Christian. Among her hard lessons Germany seems to have learned that one, and she names her discovery for what it is. For all who love the Sermon on the Mount and the Cross of Christ it is a bleak warning.

"Heaping Coals"

By Lester M. Ellis

MY BROTHER, who is a dark man, did say unto me "Come thou and attend the meeting of men of my race. Thou art good at eating and thou art mostly cheerful in thy moods. And mayhap thou canst find something cheerful to say to the assembled ones, who are colored brothers, who are unemployed in our fair city."

And I did say, "Lead on, I am with thee." And shortly we did arrive, and I did smile and conduct myself as does an amiable Newfoundland dog. And we did eat. My dark friend did explain to the assembly that the dinner was given by many generous people, who wanted their colored friends to know that they were not forgotten.

And lo, there was present another amiable white brother, who was to speak words of cheer and encouragement, even before my turn did come. He did say, "Pray to God, He only can help you." And lo, I did become sore ashamed, and cast my eyes downward, even gazing into my plate. And there flashed into my memory the picture of an evil night in the Argonne Forest, when cold shivering men lay about in fox holes under shell-fire, and our good captain did say, "Pray to God, He only can help you."

But God, though he does help, was not to blame, then, nor is he to blame now. He has sent his Son, and has told us the path of life and we take it not. And I did pray, "Oh God it has been given to my race to lead, and I am ashamed to talk to these men, and cheer is not in my heart, and wisdom is not in my mind, and Thou knowest Thy will has not been done. Had it been, Thy Kingdom would be near, and jobs would not be scarce."

And lo, my turn to speak did come, and my colored brothers did cheer me, who had come to hearten them, for they were not ashamed as I. And I did not smile, and I did say unto them, "What our brother has said is true. You must pray unto the Lord, but brothers I want you to know that I am ashamed and unhappy for lo! these

many years my race has dominated the earth, and God has shown us the way, but we have not followed it. And lo, selfishness is rampant, and plenty destroys us, while education is the hand made of greed. Mars still rules the rulers of men, and as for me and my race, we serve Mammon, and you do heap coals of fire on my head because you do smile and trust in God."

The Pastor Says

By JOHN ANDREW HOLMES

Hell is now reported as prosperous, owing to its large export business with us in booze and battleships.

Man is the only animal that improves so fast that many of each new generation are ashamed of their parents.

During the depression some of our leading families have been bringing their letters back from the country club to the church.

Advice to an unemployed young man during the depression: If you can find a girl with a steady job, kneel at her feet and tell her frankly that you cannot live without her.

No man is properly trained for the ministry until he has taken a stiff course in trouble.

Though God carries us seventeen miles every minute around the axis of the earth, 1100 miles around the sun, 900 miles with the solar system toward some unknown point and we know not how rapidly in other directions, he alone who picks up his feet and moves off under his own steam ever really gets anywhere.

POEMS

If I Be Lifted Up

In the gray ooze of the primordial dawn
A tiny cell without thought turned to God
Until after aeons of years it stood
Before its maker, a man, tall and straight
As God Himself.

The mountains rise. The waters
Of the low seas in floods lift to the sun.
The tall trees fling their arms
against the sky.

* * *

Behold! I cry out from the dust for God,
An angel made a little lower than God.
Like white things caught in the eternal swell
Of dreams, ideals, hopes, joys and trying faith—
Unreasoning faith—and understanding love
I rise out of the mire of ancient earths.

One said, And I—if I be lifted up
Will draw all men to me. On a rude cross
They lifted Him like Moses' serpent to heal.
This cross, this cruel mark, like pain of growing
Rises out of dead fears to touch its God.

* * *

O Lord, long have I sought to rise again.
Through the long ages I have tried to rise
Out of the mire—as my strange ancestors did—
But out of the black mire that pressed down my mind.
Finish this time what ages have begun
And lift me up, O Lord, closer to Thee.

RAYMOND KRESENSKY

What Do You Want With Me, God?

What do You want with me, God?
Why are You tugging so long at my heartstrings?
Why these longings? This unquiet yearning?
This restlessness beating and burning
My heart? Are You turning
With patient strong hands
My face up to You?

What do You want with me, God?
Don't You know I would rest in easy, soft peace
If You let me alone? I could be placid, I think, and complacent, and free
From frustration and all
This tumult in me.

What do You want with me, God?
Do you think that if You persist long enough
You will wear my resistance away?
Beat my pride wholly down . . . make me pay
The price of Your sonship? Lay
My tempestuous soul
In Your hands?

Now I remember.
I prayed once, long ago,

"Let there be
Never joy,
Nor any quiet peace for me,
Nor let my heart find any rest, until
It rests within the tranquil Heart of Thee!"

What do You want with me, God?
DOROTHY DE ZOUCHÉ

Christ Replies

Can ye partake the cup with me?
It is an old, new story.
If ye partake the cup with me
Ye shall partake the glory.

ELIZABETH MASTERS

A Call To Youth

Arise ye, arise!
Arise, ye young, ye brave!
The nations ye must save!
Arise ye! Arise ye!

Arise ye, arise!
All ye who valiant are,
Smite now the threat'ning war!
Arise ye! Arise ye!

Arise ye, arise!
The youth of every land,
Loyal to God's command!
Arise ye! Arise ye!

Arise ye, arise!
Set ye the peoples free
From death and misery!
Arise ye! Arise ye!

Arise ye, arise!
The dead, the living plead,
The hour awaits the deed!
ARISE YE! ARISE YE!

CLYDE MCGEE

Close to Earth

O earth,
Brown, quiet earth,
You give us steady thoughts
And hopes that warily arise
As vines.

ELLA ALLISON

Mountains

Mountains bathed in morning's glow
Tower ageless, row on row.

Mountains in the noon tide's gleam
Rise like castles in a dream.

Mountains in the twilight dim
Lift our eager hearts to Him

Who when life was but begun
Weighed the hills, and cloud lace spun.

GEORGIA MOORE EBERLING

BOOK TALK

"The Message of Israel"

THIS volume of contemporary sermons by Jewish Rabbis is commended by the Chicago Committee for the Defense of Human Rights against Naziism. It contains three discourses on each of the eight Hebrew feasts. It reveals the fears, feelings and fervent appeals of Jewish leaders facing the two-fold danger that threatens Judaism today. One is the anti-Semitism which has reached its climax under Hitler in Germany. The other is the temptation to forget or compromise race and religion and become assimilated to the civilization in which the Jew shares. The prevailing ignorance of religious truths and the neglect of religious forms, which is one aspect of the latter danger, threatens also Christian Churches. A telling argument against such assimilation is drawn from the fact, that in Germany, where the Jews had gone further in this direction than in any other country, the bitterness and most sweeping persecution of the Hebrew race has developed, extending to Jews who have become Christians, even unto the third and fourth generation. The fervent and repeated plea is, therefore, to prize the racial and religious heritage of the Jews and be intelligently loyal to it.

However much Christians ought to understand and sympathize with this appeal, the book would not concern or interest us, if this were all. But there is also an appeal to the underlying faith which is common to Jew and Christian: to the moral and social ideals which both cherish as the only hope of our tottering civilization. New symbolism is suggested for our trust in the spiritual. Thus the brief but charming meditation on "The Deathless Genius of the Succah," by Rabbi Philip A. Langh, uses the frail green booth erected at the Feast of Tabernacles as a testimony to the truth that God has chosen the weak things to con-

found the mighty, and to the pilgrimage of the immortal soul. "When Civilizations Clash," by Rabbi L. Mann, brings out the significance of the heroic struggle of the Maccabees, with quotations from Christian writers, to illustrate the danger in Germany to all religion. "Goering, one of the Hitlerian triumvirate, has said, 'Compared with our leader that little "Jew boy" that died on the cross pales into insignificance.'" During the last year the courage and heroism of the Maccabees have been found among the Protestant clergy of Germany. * * * Hitlerism is an attempt to put Nietzscheanism into practice. * * * Nietzsche said: "Virtue means severity, cruelty, barbarity; these have been the shining virtues of the race, before that slave revolt, led by Jews had won the day; and these they are destined to become again upon the elimination of that Judeo-Christian episode from the annals of the human race. Then the blond beast of prey will rage proudly and lustfully over the earth with nothing but his own sweet will to restrain him." * * * From the Hitlerian point of view, the unforgivable sin of the Jew is that he saddled Christianity upon the pagan world." Such common dangers make the difference between us seem slight.

But the most timely and telling of the addresses is that by Rabbi Morris S. Lazaron who "toured the country at the invitation of the National Conference of Jews and Christians, together with a priest and a minister." Its very title is eloquent: "Profit Motive and Prophet Motive." It finds the explanation of the chaos of our day in "the system dependent on the profit motive, with its vast accumulations of wealth inequitably distributed * * a system which sets at naught the eternal verities of justice and mercy." "We are like those birds always on the wing. The natives call them 'lost souls.' 'We have departed from Thy

commandments, and it hath not profited us!' * * * What is demanded is nothing more nor less than this: that the dominant class voluntarily abdicate its autocratic authority. Political democracy without social and industrial democracy is a farce and a false-hood. * * * We have relied on the *profit* motive and have found it vain and empty. Let us substitute the *prophet* motive, the conviction of Amos, Isaiah and Jeremiah that goodness is real, justice is sure and love the rarest privilege of men. * * * I see no other salvation for you or me or for humanity."

Lazaron applies the same principle to the international problem. There are but two choices open to America. "We may say: We'll none of Europe! * * But can we do this? A thousand economic realities cry out NO! * * Or we can act the part of a brother. We can join the World Court. We can sit down at the table of the League of Nations. We can thus calm the fears of France and Europe. Certainly we now take chances with the destinies of Europe. Their decisions affect us. Why not help make them? We can not be of the world and not in it. We must all make sacrifices. We relinquish all debts owing to us. We shall remove all unnecessary tariffs. Let us lay down our arms. Let us understand that the new order is here. You Europeans, on your part, must make sacrifices. You, too, must lay down your arms. You, too, must be willing to right the wrongs of Versailles. You must relinquish the power economy which makes for war. You need no longer be doubtful what we will do. This is our common world. It has wealth enough for us all. We shall build the world of peace. We shall create the Kingdom of God! * * * Impossible? Difficult, but not impossible if men care enough! * * * Let our country make such a dramatic move * * and a great sigh will go around the world and a mighty

shout of gladness will hearten the peoples as millions rise in prayerful thanksgiving. * * A force is rising which will not be denied. That force is the power of the social conscience, the mystic Power not ourselves, even God Who demands righteousness and justice as the foundations of humanity."

This is the very program of statesmanship for which the reviewer personally has been looking. The drifting and irresolute policy of The United States is bringing us and the world nearer to catastrophe. To profess peaceful purposes and prepare for war with the largest military appropriations in our history or in the world today, to talk of impossible isolation or neutrality, to desert the only possible way to peace—this is an unchristian, an un-American, a suicidal policy! Dr. Lazaron's program should be adopted and pushed by all the religious forces of our country. "I see no other salvation for you or me or humanity!"

E. TALLMADGE ROOT

Religion For Sick Folks

THE Art of Ministering to the Sick," by Richard C. Cabot and Russell L. Dicks. Macmillan Company, New York. 384pp.

No pastoral duty is demanded of

the minister more insistently by church folks than that of ministering to the sick, and yet many ministers remain in the greatest doubt as to what they may accomplish by such visitation. Physicians have often wished that ministers would keep away from their patients, and this attitude has been justified at times by the ineptness of the man making the call.

This volume is the result of the collaboration of a physician and a minister. Dr. Cabot is known to a wide public through his remarkable book "What Men Live By." Dr. Dicks is a minister who has been a chaplain in a hospital. It would be hard to conceive a book more practical than this one. A list of common-sense "don'ts" is given the minister. To read them once is to appreciate their truth and value. But the book sounds great depths. It is written partly to face the spiritual problems that sick folks have. They are confronted with the age-old problem of cosmic evil. They want to know why a great misfortune has befallen them.

The minister is warned against trying to be an amateur psychiatrist. This advice is much needed today among the younger clergy. But this need not deter a minister from understanding abnormal mental states

to the best of his ability. Yet his big job is to carry religion to the sick people and not to try any kind of treatment. This is the job of the physician.

There is no book in the field which is in any way comparable with this one, and though it was not published until January of this year it is already on the required reading list of a good many theological seminaries. It should clarify and spiritualize a type of ministry which hitherto has been done rather badly.

O. F. J.

For Community Singing

GET-TOGETHER SONGS is the name of a booklet into which has been compiled songs suitable for most any occasion, whether it be Sunday School, Christian Endeavor, community sings, pep songs for rallies or social gatherings, Easter, Christmas, patriotic occasions; from Dvorak's "Song of Home" to "Mary Had a Swarm of Bees." The book contains both the words and music with topical and alphabetical index in paper cover, of 128 pages. The price per copy is 20c or \$1.80 in dozen lots, plus postage. It is published by Lorenz Publishing Company. Send your orders to the office of Community Church Workers, 77 W. Washington Street, Chicago.

NEWS ITEMS

Economic Plan for Towns

REV. E. Tallmadge Root addressed the Men's Club of Westmore, Vt., on "An Economic Program for a Typical Vermont Community" recently. International commerce, he said, is one-third of normal. The administration's attempt to solve our national problem seems to have failed. Every community will do well to count its own resources and, so far as necessary, adapt itself to pioneer conditions. Cut off from the world no rural community would starve or freeze. Abandon the heresy that money is worth anything except as a symbol used in

exchange. What can we do?

1. Develop "subsistence farming." Raise as great a variety as possible. "Eat all you can and can all you can't." Add sheep or goats to your cattle. Cut your wood for fuel, building, furniture.

2. Develop supplementary industries, in households or co-operation. Prepare for use all products that you cannot sell. Pound your corn into samp. Wool that you can't sell, spin and knit. Learn again to dress skins to make clothing for your children that can hardly wear out. Build needed houses, log cabins if you can't do better. Use your wood

for chairs, or toys, etc. Like Deerfield, Mass., revive Colonial "arts and crafts." Hard and constant work? The worst thing about unemployment is that it demoralizes by idleness. The pioneer family was happy because, from the youngest child, all had to work. Let families the long winter evenings work together while they listen to reading or the radio.

3. Organize consumer's co-operatives. That movement is most promising. It has made once bankrupt Denmark the richest country per capita. One-third of England's population are "co-operators." It is

now sweeping the United States. Kagawa of Japan is touring the country, mainly in its behalf. It is based on sound business principles: Buying and selling for cash, at market prices; adequate capital, paid 6%; but "one man, one vote," insuring democratic control, profits used to extend business, education and entertainment, and distribution in proportion to purchases. It can begin on a small scale with few members. It is just to present retailers. Filene defends it and has just established an endowment of \$1,000,000 to extend it in New England. Thoughtful men see in it the true road from the profit-system to a fraternal system of business.

Helps Peace Movement

REV. Joseph Myers who was formerly assistant pastor of Community Church, of Kansas City, Missouri, and who the past year has been associated with the Consumers Cooperative Movement, quite recently accepted a position with the Emergency Peace Campaign and will travel with this movement during the summer. He was detained from attendance at the Hartford Conference by an important board meeting of the movement with which he is now connected.

Goes to Europe

REV. Clyde McGee, pastor of the Bethany Union Church, of Chicago, will spend the summer in Europe and expects to sail quite soon. This church has prospered under his ministry during the past year.

Vacation Schools

SEVERAL of the community churches are reported as setting up vacation schools for the early summer. Community church of Clay Township near South Bend, Indiana, has already formed a school which will include all children from kindergarten grade on up to the high school students. The latter will be taught by the pastor, Rev. R. Kidder Stetson. Among the features

of the school will be dramatics, wood cutting and an orchestra, as well as memorizing hymns.

The vacation school began at Park Ridge, Illinois, in Community House, June 15, and has three departments: kindergarten, primary and junior. One of the auxiliary features of this school will be a class in art for children.

Pastoral Changes

CHANGES of leadership have occurred in these community churches of Chicago area which are under the care of the Methodist Conference. Rev. Wesley Israel, after a long and fruitful pastorate in West Ridge Community Church on the west side of Rogers Park, Chicago, has been transferred to the Methodist Church in Aurora, Illinois. His place has been filled at the West Ridge church by Rev. Paul W. Grimes, who the past year has been pastor of the Hazel Crest Community Church.

New Churches Being Formed

THE Pine Street Congregational and the First Universalist churches of Lewiston, Maine, were recently merged to form the Federated Church of that city. Under this plan each of the constituent churches will continue its denominational connections.

At Plainview, Minnesota, the Methodist and Congregational churches have voted to merge, and are now trying to decide on a plan for the organization of the merger.

In central Illinois, a Congregational church of a very considerable city has a committee now studying the community church movement and is considering the possibility of changing their mode of operation so they may make an interdenominational appeal.

Veteran Worker Leaves

ON June 17, Community church of Park Ridge, Illinois, gave a reception to Mr. and Mrs. George A. Chindahl on the occasion of their leaving to make a permanent home

in Florida. Mr. Chindahl has been a member of this church for 14 years and a worker in the local educational program all of this time. For 11 years he has been director of religious education. He has written a manual for the instruction of children at Easter time which went into print, and has in many ways shared the work of religious education in Chicago area. He is a patent attorney by vocation, but is now retiring from active service in that field.

Leading Minister Resigns

DR. M. Russell Boynton, pastor of Bryn Mawr Community Church, of Chicago, has resigned his pastorate to begin a new work with the Congregational church of Newton Center, Mass. Dr. Boynton went to Bryn Mawr church in the summer of 1920 after having resigned a commission in the U. S. Marines. He began with a church of 250 members, and leaves behind him a congregation of more than 1600. During his pastorate a \$200,000 church edifice has been erected, and the total plant is reported to be worth more than half a million dollars. The present indebtedness of the church is about 22% of this amount.

The church has developed a number of interesting organizations. The women's auxiliary has been subdivided into seven circles which meet at various times and places; the young married women of the community have a club, as do the church men; the Samaritan Guild engages in the services of underprivileged people. The music is lead by a large chorus choir. The young mothers of the church have an organization which studies the needs of pre-school age children, both physical and mental. The Bryn Mawr players is a dramatic group; there are gymnasium organizations; the boys and girls are organized through the Scout and Camp Fire groups, and the young people are very actively engaged in dramatic, music, community projects and recreation. The membership of the church

includes people from 36 different Christian communions. People are allowed to become members of this church without severing membership in another church if they so desire.

Supports The Co-ops

REV. Frank G. Richard, pastor of Community church, of Partridge, Kansas, has made a number of addresses in Kansas recently in which he supports the program of the co-operative movement. His lecture is entitled "The Attitude of a Minister Toward Co-operatives." He alleges five reasons for his interest. His address has been well received wherever it has been delivered.

Two Million Co-operators

THERE are now 2,000,000 people organized in various kinds of co-operative business and industrial enterprises. The representatives of these will meet in Columbus, Ohio, October 8-10, to survey co-operative developments and plan the future development of their movement. There are now purchasing co-operatives, co-operative gas stations, grocery stores, bakeries, credit unions, creameries, restaurants, apartment houses, dormitories, insurance companies and hospitals. Besides this, there are several consumer-owned co-operative mills and compounding plants. Student co-operatives have been established in 138 colleges, and these have a membership of 32,277 members and an annual business of almost \$3,000,000.

New Pastorates Begin

THE beginning of new pastorates are not always promptly reported to the editors of the Christian Community. Readers of this journal are requested to send such information when it comes into their possession as it is useful for the general purpose of the Community Church Workers. The following men have been reported to us as beginning their pastorates during the past year: Rev. J. W. Hyink,

Community Church, Bertrand, Michigan; Rev. Wesley Van Delinder, Community Church, Garberville, Cal.; Rev. Vernon Rice, Community Church, Walsenburg, Colo.; Rev. Fred Hoskins, United Church, Bridgeport, Conn.; Rev. H. J. Schrag, Community Church, Braidwood, Ill.; Rev. Malcom S. Sweet, Community Church, Clarendon Hills, Ill.; Rev. B. B. Wood, Federated Church, Rosamond, Ill.; Rev. Charles H. Hoffmire, Federated Church, Viola, Ill.; Rev. W. H. Sando, Union Chapel, Mellott, Indiana; Rev. C. A. Mitchell, Federated Church, Brookston, Ind.; Rev. W. J. Mitchell, Community Church, Argyle, Iowa; Rev. A. C. Prust, Community Church, Calmar, Iowa; Rev. Louis J. Runion, Union Church, Ellsworth, Ia.; Rev. A. A. Howe, Community Church, Gaza, Iowa; Rev. M. C. Miller, Union Church, Grant Center, Ia.; Rev. Foster M. Beck, Federated Church, Montour, Ia.; Rev. J. W. Limkemann, Union Church, Stacyville, Ia.; Rev. Irving C. Faust, Community Church, Fonda, Ia.; Rev. T. A. Pratt, Community Church, Colony, Kan.; Rev. Waldo H. Adams, Community Church, Garden City, Kan.; Rev. Wm. Scarebaugh, Federated Church, Norfolk, Mass.; Rev. Geo. Lomas, Community Church, Center Line, Mich.; Rev. Wesley Oldt, Peoples Church, Kalkaska, Mich.; Rev. Homer Schrock, Mottville Community Church, White Pigeon, Mich.; Rev. Geo. Safford, Federated Church, Freeborn, Minn.; Rev. John F. Pryor, Pleasant Valley Community Church, Liberty, Mo.; Rev. R. W. E. MacKenzie, Community Church, Epping, N. H.; Rev. C. H. Bowers, Community Church, Streetsboro, Ohio; Rev. C. T. R. Yeates, Community Church, New-castle, Pa.; Rev. N. H. Scott, Federated Church, Georgia, Vt.; Rev. Stanley B. Hyde, Federated Church, Ludlow, Vt.; Rev. Allen G. Skiff, Federated Church, Middletown Springs, Vt.; Rev. R. Hawley Fitch, Federated Church, Proctor, Vt.; Rev. John F. Pate, Community Church, Quincy, Wash.; Rev. A. M. Vance, Federated Church, Hancock,

Wis.; Rev. John B. Fitz, Federated Church, West Salem, Wis.; Rev. William H. Blair, Community Church, Midwest, Wyoming.

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COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

Co-operative Farm in South

LAST year the newspapers carried the story of riots and trouble in Arkansas where the sharecroppers were suffering from the results of the AAA program. With crop limitation, a number of these people found themselves out of employment. They formed an organization which was bitterly resisted by the land owning class. Sherwood Eddy came to their assistance, and found himself in jail though he had not violated any law. After getting out of jail he took twenty families, negro and white, to Mississippi. There they have cleared a piece of land and sawed up a part of the lumber with which to build temporary houses. On the cleared land crops have been planted which are reported doing very well. The twenty families have formed a Producers Co-operative, and on the board of this organization are two negroes and three white men. The negroes live at one end of the farm and the white people at the other, but they work together in good will for the common objectives. This co-operative experiment is very much in the national eye and should it succeed it will doubtless set a standard for similar enterprises in many parts of the country.

National Preaching Mission

REPRESENTATIVES of cities as separated as San Francisco, Dallas, and Boston assembled at the Hotel Suburban, East Orange, N. J., April 30 and May 1, in a conference and retreat, preparatory to the National Preaching Mission, which is to be conducted for three months next fall, beginning in mid-September.

One of the major outcomes was the decision to promote the holding of a simultaneous eight-day preaching mission—from Sunday to Sunday—in local parishes of all denominations throughout the country in November. Each of the twenty-five cities to which the National Mission goes is also urged to develop a state-wide preaching mission covering

other important cities. In these ways it is hoped that two important results will be achieved: first, the influence of the Preaching Mission will be nation-wide instead of being confined to the larger centers of population; second, the values of the Mission will be conserved by being rooted in the work of the local church.

One of the gratifying disclosures was the remarkable extent to which the denominational agencies are adopting the plans of the National Preaching Mission as their own and building it into the year's program as a central part of their spiritual emphasis.

Methods of making the Mission distinctly evangelistic in its results were considered and there was full agreement that some provision should be made for recording decisions to begin the Christian life or to take new steps in Christian discipleship. The more educational type of approach is to receive emphasis in the conferences of the ministers each weekday morning and the "seminars" for Christian workers each afternoon.

Changes Through Federation

REV. James D. Wyker of North Jackson, Ohio, reports in a recent issue of Rural America the changes which have occurred in his community through federation. Nine years ago there were five denominations and five separate congregations in his village. Today there are two congregations, one with a dozen people in attendance and the other with more than 150. The larger congregation is a federated church composed of the people of four former denominational churches. The financial problem of the church in this community has been solved by co-operation. By getting together, the community is now ready to consider a religion that has a social outlook. A summer camp has been established near the town in which six different groups meet in the course of the summer for a period of five days. The cooperative move-

ment is being studied in the community looking forward to the possibility of some organization of this idea.

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Community Center Foundation

A DREAM of many years is at last realized by Rev. Paul T. Sanders, who is the head of a larger parish, southwest of Chicago. He has established a Community Center Foundation. A few years ago Ernest G. Warner, a picturesque old naturalist, gave his homestead and a farm about it to be used as a Community Center Foundation. This summer groups of young people are spending a period of a week at this center supervised by Mr. Sanders. The Center is open to any religious group which may wish to hold a series of meetings in this quiet retreat apart from the city. Through the year the Center provides people of this area with an educational program, and they now seek to develop co-operatives. In the plans for the future are included the idea of subdividing ten acres to provide for twenty homes that together will constitute a co-operative community. Those who go to this place do not have the water sports, but they have many other forms of recreation, including hiking, horseback riding, nature study and other forms of sport.

The Black Legion

THE shocking revelations of the operations of the Black Legion in Michigan. These disclose the extreme of cruelty and social danger to which a red-baiting, anti-Semitic, anti-Negro, anti-Catholic organization easily goes. Its use of the name of God Almighty in its oath is blasphemous, and its description of itself as Protestant is unjustifiable and shameful.

We appeal to Christians throughout the nation to exercise the utmost vigor in opposing such tendencies as these, which are sowing fears, hatreds and dissensions at a time of great social emergency and danger, when our people should be able to think soberly and to act unitedly.

Federal Inquiry of Farm Tenant Strike

ON June 3 it was announced that Atty. Gen. Cummings had assigned one of his special assistants to investigate the treatment of tenants and farm laborers in connection with the strike of the Southern Tenant Farmers' Union in Arkansas. Since May 25 the day laborers have been on strike for an increase from 75 cents to \$1.50 for a ten hour day and the tenant farmers are asking for more liberal terms from the cotton planters.

The investigation is to be undertaken as the result of complaints from the union, the National Committee for Rural Social Planning, and from Sherwood Eddy. Gardiner Jackson, chairman of the National Committee, says that strikers are being arrested for vagrancy, fined, and compelled to work out their fines on the plantations of their employers. Many "are being forced to work at the point of guns to pay off these fines." He alleges that this is a violation of the federal statute prohibiting peonage. Furthermore, he has received information that Baxter Howard of Proctor, Arkansas, one of the strikers, was kidnapped in Memphis, Tennessee, and taken back to Arkansas against his will by a deputy sheriff. This would give a basis of action under the federal kidnapping law.

Why Is It Different?

D R. Albert C. Dieffenbach, who for years did a magnificent job as editor of *The Christian Register* and who now edits with characteristic brilliance the religious page of *The Boston Transcript*, rises to ask why the churches don't give adequate financial backing to their religious journals, "when not another agency in the church is self-supporting." After discussing the decreasing numbers of such periodicals, through failure and mergers, he writes: "Why the denominations have failed to provide adequately for the printed word, the medium of communication, which carries or ought to carry the life-blood of their

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spiritual purpose throughout the body, is a sorry shortcoming of churchmanship. It seems they expect a church paper to pay for itself, or approximately so, when not another agency in the church is self-supporting. Every congregation, mission board, college and social settlement is dependent upon gifts, and in most cases gifts alone, for its existence. Why is the church paper different?"

An Eskimo Party

DECORATIONS should be all white to represent a winter scene, with electric fans hidden here and there to provide "icy" breezes.

For an Ice-Breaker have the guests seated in a large circle in the center of which is a cardboard box covered with white glazed paper to represent a cake of ice. Leave a good sized opening in the top. Place the box on a low table or stool. Each player, as his turn comes, is given an ice pick and stabs a slip of paper in the box, on which is written a stunt. He reads this aloud, then proceeds to carry out directions before the next person takes his turn.

Try a Big Game Hunt. Around the room hide quantities of animal crackers and send the Eskimos on a hunt, giving each a white paper sack into which he bags his game. Allow about 10 minutes and then have them counted. The one having the most animals gets a small box of snow flakes. (Marshmallows).

A North Pole Contest may be carried out by making a large pole out of white cardboard and fastening it with thumb tacks to the wall. Blindfold each contestant, give him a small gummed American flag and let him try to stick the flag on the top of the pole. A monitor should be stationed at the pole to initial each flag as the player places it. The winner should be given a stick of red and white peppermint candy. If not convenient to fasten the pole to the wall, it can be drawn on a piece of blue paper, the pole colored white.

Crossing the river on blocks of ice is fun. Use large square white cardboards for the blocks of ice. Divide the group into teams, and space them. The first contestant on each team puts both feet on one piece of cardboard and puts the other piece in front of him, steps on it with both feet, then reaches back and puts the first block before him, continuing in this manner to the line opposite, where his team-mate will step on the block and cross back again. Continue this in relay fashion to the end of the lines.

Serve Eskimo pies for refreshments, and close by singing Jingle Bells.

Senior C. E. Topics

July 5—Conscience, the Divine Voice in Man. Prov. 20:27; Acts 5:29. (Consecration meeting.)

July 12—The Divine Voice in the Bible. 2 Tim. 3:16,17.

July 19—The Divine Voice in Nature. Ps. 19:1-6. (Outdoor meeting.)

July 26—The Good and Bad in Our Communities. Ps. 125:1-5.

Sunday School Lessons

July 5—The Coming of the Holy Spirit in Power. Acts 1:6-9, 2:1-8, 37-39.

July 12—Witnessing Under Persecution. Acts 4:5-12; I Cor. 1:21-25.

July 19—Social Service in the Early Church. Acts 4:32-35; II Cor. 8:1-9.

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July 26—Christianity Spread by Persecution. Acts 7:59 to 8:4; I Peter 4:12-19.

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